

# MENNONITE HISTORICAL BULLETIN

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## Two Amish Authors of the Nineteenth Century

ROBERT FRIEDMANN

It is not generally known that there were at least two nineteenth-century Amish authors who wrote books of considerable influence in Amish circles. The two were David Beiler (1786-1871 and George Jutzi (1800-81).

The first large book of Amish origin in America was produced by David Beiler, an Amish bishop of the congregation in Conestoga Valley, Lancaster County, Pennsylvania, who, in 1857, at the age of seventy-one, wrote this book as a bequest, so to speak, to his children and his church. It is entitled, *Das wahre Christentum, eine christliche Betrachtung nach den Lehren der heiligen Schrift*, and was not published until many years after the author's death, in 1888. It is a remarkable piece of work in its austerity and simplicity, and it permits better than any other source known a living insight into the way of thinking and feeling of the Amish in this country, reflecting also to a certain extent the spiritual climate of the Swiss Brethren in the old days of Europe. Its contents might be divided into two sections: the one part comprises a Biblical exposition of the teachings of the church regarding some main points such as Baptism, Marriage, Oath, Non-resistance (*Von Rach und Gegewehr*), and *Aus dem Rat Stellen*, while the other section appears to be a collection of sermons delivered by the author as the Amish pericopes for the year required it. A general exhortation to his children and a meditation on the state of the soul after death round up the religious topics of the book.

The first-mentioned section strongly reminds one of similar works of the early Anabaptists, for instance, of the *Fünf Artikel des grössten Streites zwischen uns und der Welt*, drawn up by the Hutterite brother Peter Walpot in 1547. The main feature in both works is the argumentation by heaping up Bible texts in order to prove the Scriptural correctness of the teachings. As Beiler says at one place, "for we can easily fall into error if we are not constantly on the alert and constantly search the Scriptures to make sure that we have Scriptural ground for everything which we believe and maintain. If we have no basis in the Scriptures, then it is merely human opinion" (p. 165). It is amazing how this extreme

and often even stiff Biblicism, so familiar in many early Anabaptist writings, appears here again in a book of so recent a date. There is a minimum of subjective treatment by the author except as arrangement of material is concerned. One feels distinctly how the brethren were eager to avoid all personal interpretation, be it rational or mystical, even with a text as tempting as John 3. It is the Word alone which counts and never the inspiration. The old issue of "letter and spirit" (*Wort und Geist*) becomes actual here again. This is the general way in which the Amish have understood their religion and have been able to carry on through the ages. For them, obedience to the Word, brotherhood, and discipline have ever been the chief pillars of the church.

The second section of Beiler's book comprises Biblical expositions as they are customary in the Amish Sunday services. We know from published service manuals that the Amish followed through the year a prescribed schedule of Scripture readings and expositions; the chapters in Beiler's book deal with just four of these readings. All these expositions as well as the remaining chapter on "The state of the soul after death" (the only theological item in a book of prevailing practical character) show the same characteristics as described above. There is again the compiling of Bible quotations, and again the well-poised simplicity of thought. But above all it is striking that there is no anxiety about one's own salvation but rather the good conscience of one who has surrendered his will to God in obedience to His Word which was to be his guide in all situations of his life. So much for this book and the type of piety which it represents.

The second author is George Jutzi. He was born in France in 1800, came to America as a young man, and settled in Pennsylvania. Later he moved west to Stark County, Ohio, and (according to Kauffman, *Cyclopedic Dictionary*) died in Wilmot Township, Waterloo County, Ontario, in 1881. In 1853, Alexander Stutzman of Somerset, Pennsylvania, published a volume containing Jutzi's *Ermahnung an seine Hinterbliebenen*, together with his poetry. The "Letter of Exhortation to his Posterity," originally written

by Jutzi in 1842, covers the first 88 pages; then follows 237 pages of rhymed verses, again addressed to his children and containing admonitions, warnings, and instructions in the proper Christian conduct of life. The concluding rhymed *Abschieds-Wunsch* covers not less than 55 pages. Generally speaking the spirit of these writings is very characteristically Amish: the sturdy and concrete Biblical faith without much emotion, but with the determination of carrying out this faith in all fields of practical life. The last eight pages of the book are taken up by a brief history of the Mennonites and Amish, partly taken from Gerhard Roosen and written by Sam Zook of Mifflin County, Pennsylvania. The seven-page introduction to the book was written in July 1853 by Abner Yoder of Somerset County, Pennsylvania.

Kalamazoo, Mich.

## MENNONITE RESEARCH FOUNDATION

The Research Foundation is currently working on a Businessmen's Directory listing all Mennonite-owned or partly owned "Old" Mennonite businesses in the United States and Canada.

Another project nearing completion is a manual of all Mennonite mutual aid organizations, listing their officers, services, areas of work, etc. Copies of this manual may be obtained for 50 cents.

A Goshen College Social Science Seminar is being done on practices and problems of Mennonite businessmen. Another seminar is using the Mennonite Family Census of 1950 to discover the ratio of home ownership to rentals in Mennonite families. A third seminar is on the history and policies of present Mennonite Mutual Aid Fire Insurance organizations.

The major project of the Research Foundation now is the completion of the Draft Census of the 17-27 age group in the Mennonite Church and the Conservative Amish Mennonite Church.

The Annual Report of the Mennonite Research Foundation for the year ending August 31, 1954, is available upon request from the Foundation at 1613 South Eighth Street, Goshen, Indiana. The report lists the 33 research projects thus far approved, and the status of each one is explained.

## The Mennonites During the French and Indian War

GLEN WEAVER

Germantown, the first important German-speaking settlement in Pennsylvania, for several years after its founding in 1683 remained an almost exclusively Mennonite community, even though a meetinghouse was not erected until twenty-five years later.<sup>1</sup> This community, unlike the later Mennonite settlements, consisted largely of mechanics and weavers,<sup>2</sup> and consequently had fewer contacts with the later rural congregations. Nevertheless, Germantown served as a distributing point for the Mennonite immigrations which flourished during the early decades of the eighteenth century, and from this "Mother Congregation" grew the societies at Skipack,<sup>3</sup> Franconia, Salford, Deep Run, Blooming Glen, Hereford,<sup>4</sup> and Manatwamy.

In 1710 began a new trend of Mennonite migrants to America. In that year eight families from Switzerland (rather than from the Palatinate) settled on the Pequea Creek in Lancaster County, Pennsylvania, soon to be joined by larger numbers from the same country. As the Germantown congregation served as "Mother Church" for the new congregations to the north of Philadelphia, so did the Pequea group expand until the spheres of distribution overlapped and in the region of Berks, Lebanon, and Lehigh counties Mennonite communities were fed with migrants from both centers. In the Lancaster area were the congregations at Byerland, Millersville, Strasburg, Lancaster, Groffdale, Conewago, Conestoga, Hammer Creek, West Lampeter, and Weaverland. In the region between the two centers were Great Swamp, Oley, Towamencin, Smithfield Township (Berks Co.), Coventry, Phoenixville, Siegfried (Northampton), Saucon, Allegheny, and Gehmans (Berks Co.).<sup>5</sup> In each of these settlements the Mennonites had distinguished themselves for their frugality, temperance, honesty, and industry.<sup>6</sup>

In Maryland the Mennonites had made several settlements,<sup>7</sup> but by 1754 no congregations had apparently been organized. Considerable numbers of this group had also settled in Virginia as early as 1730.<sup>8</sup> In Page and Rockingham counties the original settlers were almost all Mennonites from southeastern Pennsylvania, but no meetinghouses were erected in the colony before 1775;<sup>9</sup> nevertheless, the members of the sect worshiped in private homes, and congregational life was carried on in an informal manner at various localities in the Valley.<sup>10</sup> Mennonites had also accompanied the earlier settlers to North Carolina (at New Bern) and Georgia,<sup>11</sup> but in these colonies the groups were soon absorbed by other denominations.

The large number of Mennonite settlements would seem to indicate a large number of members of the faith, but most

of the congregations were small—few having over one hundred and fifty members<sup>12</sup>—and the total number in 1754 probably did not exceed 5,000.<sup>13</sup>

From the beginning, the Mennonites were on exceptionally favorable terms with the Indians, for when occupying new lands they had always made certain that the Indians who had formerly claimed the land were satisfied with the legal procedures by which the claim had been liquidated. Also, a friendly spirit prevailed between the Mennonites and the Quakers. On occasion the former worshiped in Quaker meetinghouses and indeed many of these German pietists—particularly in regions where the Mennonite settlements were some distance from the centers of the denomination—actually became members of this group which had so much in common with their own.<sup>14</sup>

Perhaps to a greater extent than any other German-speaking group, the Mennonites were aware of the possibility of a disruption of the tranquillity of their new-world existence. While the group was always conscious of the fact that it was a "peculiar people," about 1740 began a new interest in the indoctrination of the youth in the traditional tenets. Christopher Sauer, the Dunker printer of Germantown, in 1742 published the first American edition of the *Ausbund*, the old Mennonite hymnbook which told in verse the tales of the Mennonite martyrs, doubtless to fortify the group against possible persecution. In the same year the Mennonites of Pennsylvania wrote letters to their brethren in Haarlem and Amsterdam beseeching them to bring pressure to bear upon the English court in behalf of the Pennsylvania pacifists and to urge official recognition of the Mennonite principle of nonresistance.<sup>15</sup> When the outbreak of a conflict seemed inevitable to these people, the Skipack congregation made arrangements with Sauer for the publication of an American edition of the *Martyrs' Mirror*—another volume dealing largely with the Mennonite persecutions in Germany and Switzerland. The edition of 1748 was sold so quickly that Sauer issued a second in 1749.<sup>16</sup>

Despite premonitions of impending events, the Mennonites, because of their nonmilitant principles, refused to support any measures which may have tended to secure their own safety, for in 1745 the Skipack congregation wrote to their brethren in Holland, lamenting the fact that military exemption had been denied by the Pennsylvania Assembly. By this time they could write—probably very truthfully—that they had reason to regret having come to a faraway country with insufficient assurance in the matter of freedom of conscience.<sup>17</sup> However, during the years preceding the outbreak of the

war, the Mennonites bided their time and threw their support behind the nonmilitant Pennsylvania Quaker Assembly. As practically all of them had met the property qualifications for voting, there is reason to believe that during these troubled years a great number of them exercised their privilege, and, according to one tradition, practically every Mennonite in Lancaster County voted in an attempt to retain the Quaker Assembly.<sup>18</sup> In the election campaign of 1755 the Mennonites were quite articulate in their opposition to the "Militia-Bill platform" of the "Governor's Party,"<sup>19</sup> but when the Quaker candidates were defeated in the election of 1756, the Mennonites rationalized that participation in political matters was wrong, and, perhaps admitting that the defeat of their favorite candidate was a judgment of God, they returned to their former aloofness from political affairs.<sup>20</sup>

The political attitude of the Mennonites of Pennsylvania was not without criticism. In a second edition of William Smith's *A Brief State of the Province of Pennsylvania*, issued early in 1756, the group was charged with being in conspiracy with the French and that they would—when possible—ship wagonloads of food and other supplies to the enemy.<sup>21</sup>

The first Mennonite community to be attacked by the Indians was the small settlement near Shamokin (Sunbury, Pennsylvania), where in 1755 thirteen were killed and several others taken as captives.<sup>22</sup> As the Indians advanced eastward the Mennonite settlements in Berks County and along the Lehigh (Siegfried or Northampton) were also attacked.<sup>23</sup> Those of the Shenandoah Valley of Virginia also underwent a harrowing experience. Here one of the pastors was killed and many were rendered homeless.<sup>24</sup> So bad had conditions in the Valley become that on September 7, 1758, a number of families petitioned the Mennonites of Holland for financial assistance. The Dutch Mennonites promptly forwarded £78, eleven shillings, and five pence "Pennsylvania money."<sup>25</sup>

It would seem that despite their fears that the pacifist conscience would not be respected, the Mennonites were not pressed into military service.<sup>26</sup> While certain Mennonite historians claim, however, that their forebears did not use force against the Indians,<sup>27</sup> Conrad Weiser reported in 1755 that several Mennonites were among the volunteers who assembled at Tulpehocken.<sup>28</sup>

Even though the Mennonites who participated in the actual conflict were few indeed, the group was quick to respond to the needs occasioned by the war.<sup>29</sup> Following the early raids upon the Blue Mountain settlements the Mennonites of Lancaster County sent several wagonloads of wheat, corn, and pork to Tulpehocken where it was distributed to the needy,<sup>30</sup> and after the fall of Gnadenhutten the Skipack congregation sent seven wagonloads of provisions to Bethlehem, Nazareth, and Lancaster. At Bethlehem the

supplies were distributed by the Moravians who kept a list of the materials received and distributed. One Skipack deacon delivered to the Moravians in a single shipment:

34 bu. rye	12 qts. beans
2½ bu. wheat	6 yd. flax linen
1½ bu. Indian corn	7 yd. tow
7 bu. dried apples	4 oz. thread
736 lb. meal	1 coat
185 lb. meat	4 pr. shoes
4 lb. butter	1 child's jacket
21 lb. salt	1 red sheet. <sup>31</sup>

These acts of charity even moved the callous Sauer, who in his paper praised the Mennonites and expressed the hope that others would follow the example.<sup>32</sup>

Certainly, in the final analysis, the Mennonites contributed little to the ultimate victory for the British cause. It is significant, however, that the Mennonites followed a course which was to be followed during subsequent wars—a course which was later to be no more pleasing to the civil authorities than it had been during the French and Indian War and yet one which would bring forth grudging praise. Like the Quakers, the Mennonites tried to escape from the reality of the existence of war, but also like the Quakers, they were constantly aware of the suffering caused by the conflict and were not slow to meet the challenge of human distress.

Connecticut College.

1J. S. Hartzler and Daniel Kauffman, *Mennonite Church History* (Scottsdale, Pennsylvania, 1905), *passim*.

2C. H. Smith, *The Mennonites of America* (Scottsdale, 1909), p. 105.

3Ibid., p. 119; Hartzler and Kauffman, *Mennonite Church History*, p. 129.

4Smith, *The Mennonites of America*, pp. 170-73.

5Charles P. Keith, *Chronicles of Pennsylvania from the English Revolution to the Peace of Aix-La-Chapelle 1688-1748*, 2 vols. (Philadelphia, 1917), I, 526-32; Lucy Forney Bittinger, *The Germans in Colonial Times* (Philadelphia, 1901), p. 94; Albert Bernhardt Faust, *The German Element in the United States*, 2 vols. (New York, c. 1909), I, 112-13; Smith, *The Mennonites of America*, pp. 173-93; John Baer Stoudt, *The Life and Times of Colonel John Siegfried* (Northampton, Pennsylvania, 1914), p. 32; *Mennonite Year Book and Almanac . . . 1913* (Philadelphia [1913]), p. 33; Mary Latshaw Bower, *Mennonite Church of Boyertown, Pa.* [Boyertown, Pa., published by author, n.d.], 2 [unpaged].

It is almost impossible to give any accurate date of the beginning of any congregations other than the earliest (German town, Skipack, and Pequea) as the various authorities in giving dates seldom distinguish between date of earliest Mennonite settlement, organization of congregation, or erection of first meeting-house.

6Hazard, *Register of Pennsylvania* (Philadelphia, 1828-36), VII, 131.

7J. Thomas Scharf, *History of Western Maryland*, 2 vols. (Philadelphia, 1882), I, 66.

8Smith, *The Mennonites of America*, p. 195; John Walter Wayland, *The German Element of the Shenandoah Valley of Virginia* (Charlottesville, Va., 1907), p. 173.

9John Walter Wayland, "The Germans of the Valley," *Virginia Magazine*, X, 118-19; John Walter Wayland, "Early Reformed Churches in Virginia," *Bulletin of the Theological Seminary of the Evangelical and Reformed Church*, XVII (Oct., 1946), p. 211; Wayland, *The German Element of the Shenandoah Valley*, p. 118.

10Smith, *The Mennonites of America*, p. 205.

11Walter Allen Knittle, *Early Eighteenth Century Palatine Emigration* (Philadelphia, c. 1939), p. 103; J. D. Rosen-garten, *The German Soldier in the Wars of the United States* (2nd edition, Philadelphia, 1890), p. 33.

12N. D. Grubb, *The Mennonite Church of Germantown* (Philadelphia, 1906), p. 5.

13In 1775 there were probably not more than 7,500—including the Amish. Wilbur J. Bender, "Pacifism Among the Mennonites, Amish Mennonites and Schwenkfelders of Pennsylvania to 1783," *Mennonite Quarterly Review*, I (July, 1927), pp. 32-40, I (Oct., 1927), pp. 21-48, and I (July, 1927), p. 26.

Between 1709 and 1735 over 500 Mennonites settled in Lancaster County, Pennsylvania. Hartzler and Kauffman, *Mennonite Church History*, p. 130.

14Sydney George Fisher, *The Making of Pennsylvania* (Philadelphia, 1896), pp. 73-74; Smith, *The Mennonites of America*, p. 164.

15Wilbur J. Bender, "Pacifism Among

the Mennonites . . .," *Mennonite Quarterly Review*, I (July, 1927), pp. 32-33.

16John C. Wenger, *History of the Mennonites of the Franconia Conference* (Telford, Pennsylvania, 1937), p. 57.

17Ibid., pp. 57-58.

18Wilbur J. Bender, "Pacifism Among the Mennonites . . .," *Mennonite Quarterly Review*, I (July, 1927), p. 32.

19Arthur D. Graeff, "The Relations Between the Pennsylvania Germans and the British Authorities (1750-1756)" [Pennsylvania German Society Proceedings, XLVII], p. 65.

20Bender, *op. cit.*, I, 32.

21Graeff, *op. cit.*, p. 87.

22Smith, *The Mennonites of America*, p. 165.

23Ibid., p. 189; John Baer Stoudt, *The Life and Times of Colonel John Siegfried*, p. 32.

24Lucy Forney Bittinger, *The Germans in Colonial Times*, p. 202; Smith, *The Mennonites of America*, p. 202.

25H. Frank Eshleman, *Historic Background and Annals of the Swiss and German Settlers of Southeastern Pennsylvania* (Lancaster, Pennsylvania, 1917), pp. 325-26.

26John C. Wenger, *History of the Mennonites of the Franconia Conference*, p. 58; Bender, *op. cit.*, I, 34.

27Wenger, *History of the Mennonites of the Franconia Conference*, p. 58; Bender, *op. cit.*, I, 53.

28Weiser to Wm. Allen, Oct. 30, 1755, in C. Z. Weiser, *The Life of (John) Conrad Weiser* (Reading, 1876), p. 213.

29Wenger, *op. cit.*, p. 58.

30Graeff, *op. cit.*, p. 122.

31Wenger, *op. cit.*, p. 58; Graeff, *op. cit.*, p. 122; Kuhns, *op. cit.*, p. 67.

32Graeff, *op. cit.*, p. 122.

## Amos Israel Yoder

JOHN UMBLE

Amos Israel Yoder (known among his friends and fellow workers as "A. I."), son of the Amish Mennonite preacher Christian K. Yoder and wife Catherine (Plank) Yoder, was born near Smithville, Ohio, January 25, 1866, and died at West Liberty, Ohio, November 27, 1932, where he was bishop of the South Union Amish Mennonite Church. His parents moved to West Liberty in 1871. He attended the rural school near his home until he was twenty-one, then hired out by the month in order to earn money to attend Ohio Normal (now Northern) University to prepare for teaching school. During his first year as a schoolteacher in 1888 he was converted under the English preaching of the Mennonite evangelist J. S. Coffman. He and a number of other young Amish Mennonites had hesitated in uniting with the Amish Mennonite Church of his father because they were forbidden the privilege of an English

Sunday-school class. Soon after his conversion he went west and in the summer of 1896 was ordained to the ministry in the Dickinson County Mennonite Church by Bishops John F. Funk and John M. Shenk. In this summer of 1897 he arrived in Chicago to attend the Moody Bible Institute. He also assisted at the Mennonite Home Mission. In the fall of 1898 he left for eastern Iowa where on December 3, 1899, he married Saloma A. Yoder, of Kalona, Iowa. Bishop Christian Warye ordained him bishop in 1906 to assist him at the East Union Amish Mennonite Church. In 1908 Yoder with his wife and five small children moved to Texas where he served the Plainview Mennonite Church forty miles away. After some hesitation on account of his earlier connection with the Mennonite Church, the South Union Amish Mennonite Church at West Liberty called him to succeed the aged Bishop David Plank. He had not



been a writer and had taken very little interest in the organizational work of the church before he came to West Liberty in 1911. This was due in part to straitened financial circumstances. But at the first meeting of the Eastern A.M. Conference (1913) which he attended after being installed as bishop at South Union he became an active member. He served as a member of the committee on resolutions, was elected a delegate to the Western A.M. Conference and a member of the committee on arrangements for General Conference. From this time forward his advice and counsel was sought

in many areas of denominational activity. At the time of his death he was moderator of the Ohio Mennonite and Eastern A.M. Joint Conference, vice-president of the Mennonite Board of Education, a member of the General Problems Committee of Mennonite General Conference and of the Publishing Committee of the Mennonite Publication Board.

He returned feeling ill from a particularly trying committee meeting that tried to adjust certain difficulties in the Elida congregation and died of a heart attack a few days later accompanied by intense suffering.

Goshen, Ind.

was one of four children who had the first ride on that road. They took us 10 miles on the locomotive. They had no seats for passengers, so we sat on the water tank in the hot sun, and sparks from the engine caught my clothing. The engineer put out the fire and told me to sit behind the furnace. That was a hot place on a summer day, but I enjoyed the ride.

Orrville was not commenced until that first railroad came through. A man named Orr lived there. He laid his land out in lots and a city was soon built up. The following year another railroad running north and south was built, and soon they surveyed another road through our farm. Father had bought 60 acres more, and the survey cut the place diagonally from southeast to northwest. So father sold the farm to the railroad company for \$4,500.

We left Wayne County, Ohio, on April 3, 1854, to move to Adams County, Indiana, where father had bought 160 acres for \$3,400. Father, mother and two small sisters went on the train. My brothers Peter and Solomon and sisters Mary, Fanny, Anna and myself went in wagons. We were on the road eight days.

Our new place had a two-room log house, a log barn, a small orchard and a well. We soon built an addition to the house and cleared all the land but 20 acres.

Here we enjoyed the same Mennonite meetings we were used to in Ohio, always serving lunch after church service. When there was a wedding, they had "waiters." Three chairs were set in a row for the men and three chairs opposite for the girls. The bride and groom and waiters would not come in until they sang the wedding song.

Then they would march in and sit on those chairs, the bride between two girl waiters and the groom between the men waiters. Then they had a long table set with good things to eat. The folks stayed and played nearly all night.

Now it is different. They used to be plain in their dress. Now they have church houses and pianos in the churches, and they dress differently.

We often had visitors from other Mennonite colonies. That is how I met Christian Gerber. He came from Woodford County, Illinois, to visit relatives in Allen County, Indiana, and then came to Adams County too.

Christian Gerber's father, Joseph Gerber, was born in France, and came to America when a young man. With him were his sister Barbara and two brothers, John and Valentine. John spent his life in Butler County, Ohio, and Valentine became a commission merchant in St. Louis. Both were successful men.

Joseph Gerber settled in Ohio and married Magdalena Sommers. She was a native of Alsace, having come to this country when she was 12 years old. After their marriage they lived in Ohio until 1838, when Christian Gerber was three years old.

## Personal Memoirs

### The Pioneer Home

MRS. ROSINA GERBER

(Written at New Paris, Ind., Nov. 1914)

My father, Abraham Mosser, was born in Switzerland in 1794. My mother was born in Alsace in 1801. They were married in Alsace when mother was 22 years old. They had three small sons when they came to America.

Father took up a homestead one mile northeast of what is now Orrville, Ohio. There were 100 acres in the homestead, most of it timber. Father cut trees to build a two-room log house and a log barn. Here six more children came to them, and little Jacob, who was their baby, when they came to America, died when he was five years old.

They planted a large orchard of apples and cherries, and about the year 1840 they built a stone house with a cellar under the whole house. I was born in the new house March 19, 1842. Three younger children came afterward. About 20 acres of the place was swamp land. In these swamps the cattle would sometimes sink in the mud almost to their necks. Almost every evening, as I remember it, someone would call out the neighbors to get a cow out of the mud. They would fasten a rope to the cow's horns and pull her out. After the swamp was ditched, it grew large crops of cranberries. We picked bushels of them and sold them. Still later, this land was developed into fine truck farms. We raised flax and mother and the older girls spun it. Father had a loom and wove it into cloth. We bleached it on the grass and made it into sheets, towels and clothing.

When I was eight years old I started to school. We had three months of winter school and three months of summer school. I went mostly to play and didn't go after I was 12 years old. Then I had to work. I did not attend Sunday school.

My parents were Mennonites. These people had a strong church in our community. They held meetings every two weeks. The meetings were held at the homes of the members; and oftentimes in the barns if the houses were not large

enough. Church service would last until 1:00 p.m. and the people all stayed for lunch. They took the plank benches which were used for seats, put them together and covered them with table cloths. Then they set out bread and butter, apple butter, pickles, stewed dried apples and coffee. Two weeks later they would meet at the home of another member. It took about a year to get around once.

We raised sheep in those days. Mother and the girls would spin the wool and father wove it into cloth. The bolts were too large to wash by hand, so they had "kickings." They put the goods in the middle of the floor inside a circle of chairs, tied together with a rope so they would not slip. The men and boys rolled up their trousers and when the warm soap suds were poured on the cloth they would kick and kick until they thought it was clean. When the kickers were tired out with laughing and kicking, they dropped back into the chairs and others took the floor. We also had apple cuttings. After cutting about 10 bushels, we young folks would play games for two or three hours. In those days we cut our wheat and oats with a cradle, raked it with a hand rake and tied it in sheaves by hand. Things have changed so much in my life.

Then we had no stoves as we have now. We had outside ovens in which we baked our bread. I remember well when mother got her first cook stove. We had home grown and home cured meat. For our yearly supply we killed eight or ten large hogs and a beef and made tubs full of sausage. Before we had sausage grinders we cut the meat with cleavers. They put the meat on a large block and four or five men, each with two cleavers, walked around the block and chopped with both hands. They would sing and laugh and have a big time while they were doing it.

When I was 10 years old a railroad was built from Massillon to Wooster, only one mile south of our place. They offered a free ride to anyone who would go. I

Illinois was then on the frontier, and a few settlers were moving there. Joseph Gerber and his family were among the first to go. They went down the Ohio River to the Mississippi and up to Illinois to where the city of Peoria now stands. In Woodford County, 20 miles southeast of this place, they located on a pre-emption claim. This was near Rock Creek, north of Danvers.

Joseph Gerber was a wagon maker by trade, and he worked at this during the winter months. His product was greatly in demand, for there were then no such factories as now. He got his wagon timber out of the woods.

After he had gained a foothold on the frontier, he farmed and raised stock extensively. Land was cheap then, and by the time the children were grown, Joseph Gerber had acquired several large tracts of land.

They raised nine children, Christian, Jacob, Anna, Joseph, Peter, Eli, Samuel, Elizabeth and Daniel.

On February 12, 1862, Christian Gerber and I were married. We moved to Woodford County, Illinois, where we lived until the fall of 1866. There our two oldest sons, Noah and John, were born.

In 1866 we moved to Missouri and settled in Hickory County, four and a half miles southwest of Wheatland. Shortly after we moved our little daughter, Elizabeth, died at the age of 11 months and three weeks.

We bought a large tract of land in Missouri—more than 600 acres—mostly prairie, and with no improvements, not even a rail. But we had a good spring. This was known as the Cave Spring, where soldiers had camped during the Civil War.

While our log house was being built we lived in a little cabin. We moved into the new house by the Cave Spring in April 1867, and lived there 15 years. We planted a large orchard with many kinds of fruit. We set out "Osage orange" for hedge fences, and soon had several miles of hedge on the place.

Early in the 70's Mr. Gerber planted a large maple grove near the site of the house, and several acres of hard maple trees at the southeast corner of the place. These hard maples now yield sugar.

Fifteen years of work had changed the raw land to a fruitful farm. Mr. Gerber dug a well a little farther east and put up some new buildings. For two years then we lived in what is now the granary. In September 1884, we moved into our new, large house.

Mr. Gerber was a very enterprising man, as was his father before him. All his work was done with thoroughness. Stock raising, feeding, timothy and clover he made a specialty on the farm.

But in all his earthly labors and ambitions he looked to God for blessings. This home place has with it many glad memories. It was here that our lives were spent. Here we reared our family to men and women, who now have families

of their own. We raised seven children, all of whom were married when father's health began to fail. Our children are:

Noah, born November 7, 1863

John, born February 12, 1865

Samuel, born August 29, 1873

Ella, born August 31, 1875

Daniel, born February 17, 1880

Minnie, born January 23, 1882

Frank, born March 7, 1884.

Because of Mr. Gerber's poor health we left the old home place in 1909 and went to Bee County, Texas. We bought four lots in the little city of Tuleta and built a small house.

But my husband got no better. We stayed nine months, then sold the little place, and in April 1910, went back to Missouri. After visiting our daughter, Minnie Raber, in Morgan County, Missouri, we went back to the old home place in June.

Father died October 16, 1911. We had lived together 49 years, 8 months and 3 days. When he died he was 75 years, 9 months and 28 days old.

I was left alone and my children were scattered in all parts of the country. After father's death, I started on a trip to visit my children.

From November 1911 to April 1912 I visited my daughter Minnie Raber, in Missouri. From there I went to Lacombe, Canada, where my son Daniel and his family lived. I stayed there until June 21, 1912. Then I went to Mayton, Alberta, and visited with Noah my eldest son, until September 15. From Canada I went to Bremerton, Washington, near Seattle, to visit our nephew, Joseph E. Yoder. Then I went to Oregon. I stayed one night in Portland with my grandson, Joseph R. Gerber, and then went to Salem, 50 miles south of there, where my second son, John, lived. I visited with him until November 19, also spending some time with friends in Oregon City and Woodburn.

In November I left for Redlands, California, where I stayed all winter, visiting my son Samuel and my daughter, Mrs. Ella Pine. During my stay in Southern California I visited Los Angeles, San Bernardino, San Jacinto, Long Beach, Pomona, Riverside and other cities.

On April 20, 1913, I left California for Missouri. In Garden City I visited my grand-daughter, Mrs. Louise Tannehill, Noah's daughter. From there I returned to the old home, where my youngest son, Frank, was living. After a short visit there I left for Fort Wayne, Indiana, the home of my sister, Lydia. I am now living with my daughter, Mrs. D. J. Raber, at New Paris, Indiana.

Of all my mother's children only two are now living—sister Lydia and myself. Christian, my oldest brother, was married and had five children. His wife was killed in a railroad accident. Later he married Sopia Pontius and they had one son. Joseph was married, and in 1854 his wife died, leaving him three small children. He married again to Anna Roth, and they had eight children. Abraham

married Sarah Homan. They had one son, who was eight years old when they moved from Indiana to Minnesota. We heard from them twice, and then never again. This was during the Indian wars, and we have always feared they were killed. My brother Peter married Barbara Stuckey, Sister Katie married John Zimmerman. A double wedding was celebrated in our house when sister Mary married Christian Plank and Fanny was wed to Christian Stucky. Anna married Benedict Stucky. He died, and she was married again to Michael Zehr. Solomon married Elizabeth Schlatter and Lydia married Jacob Egly. Leah was married to Jacob Miller.

Jacob Gerber, my husband's brother, married Katie Ropp. Jacob was killed by a falling tree and left one son, Samuel. Anna Gerber married Iddo Joder. They raised five children. Joseph was married to Lena Ehrisman and raised four children. Peter married Katie Hawbecker. Eli was married and has one daughter. Samuel married Katie Noffsinger and raised five children. Elizabeth married John Myers and raised three children. Daniel married Lena Myers. They raised two children.

My seven children are all married and have families. Noah married Catherine Stoll and they have four children. Their oldest daughter, Mrs. Louise Tannehill, has three children. Their second daughter, Mary Belle, is married to Sherwood Benedict, and they have two children. My son John married Eliza Roman, and they raised five children. Their eldest son, Joseph Roman, is married and has a son, born on September 16, 1914, making my sixth great-grandchild. Samuel married Amanda Pine. They have two children. Ella married William F. Pine, Amanda's brother, and they have four children. Daniel was wed to Katie Helmuth, and has six children. Minnie married Daniel J. Raber. They have four children. Frank married Lennie Cox. They have three children.

All of my children are married and gone. Many loved ones of my generation have gone before me to that better home. I confessed Christ, my Saviour, when I was 18 years old.

"Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever."

"O land of rest, for thee I sigh, when will the moment come,  
When I shall lay my armor by, and dwell in peace at home?"

"I have a friend so precious, so very dear to me;

He loves me with such tender love, loves me so faithfully;

I could not live apart from Him, I long to feel Him nigh,

And so we dwell together, my precious Lord and I."

"God be with you till we meet again"

## Mennonites in Hickory Co., Missouri

MELVIN GINGERICH

Hickory County, Missouri, in the central part of the state and approximately 100 miles southeast of Kansas City, had three Mennonite churches in the last half of the 19th century. The Amish Mennonite settlement had its beginning with the arrival of Joseph Nafziger sometime before 1856, the year in which the Daniel Raber family from Lee Co., Iowa, arrived and located near several Amish families who had preceded them. The list of Hickory County Mennonite family names includes Christner, Klopfenstein, Gerber, Miller, Yoder, Kauffman, Stucky, Nafziger, Rober, Hochstetler, Neuenschwander, Rufenacht, Lehman, Diener, Schindler, Oesch, Rich, Syler, Aker, Roth, Stoll, Gilliom, Bahler, and Gerster.

In 1867 the *Herald of Truth* reported that there were 15 Mennonite families in Hickory County but that the community did not have a minister. In December, 1870, when Preacher Joseph Stucky from Illinois visited the congregation Carl F. Kuntz was ordained bishop of the church in Hickory County. After worshipping in homes for many years, the congregation built a church about 4½ miles southwest of Wheatland on land donated by Christian Gerber and therefore known as Gerber's Church, although Gerber had by that time become affiliated with the General Conference Mennonite group in the county.

The Egli Amish (Defenseless Mennonites) also became established in the county, winning some of the Amish Mennonites to their fellowship. Their meeting-

house was built earlier than the Gerber Church and was located approximately one mile north of the place where the Gerber Church was later built. The two groups were settled in the Wheatland prairie, with their farms between points east of Elkton on the south and Quincy to the north.

The General Conference Mennonites had a small congregation in the south part of the county, known as the Elkton Church. The few families had services in homes and schoolhouses and for a time were served by minister Peter S. Lehman, formerly from Berne, Ind. After he left the county ministers were supplied them by the church in Morgan County.

When the settlement was established, land was in open range and comparatively cheap. Because both the northern and southern armies swept through the county in the Civil War days, the Amish settlers were impoverished. The ending of the open range and the scarcity of good soil beyond the limits of the Wheatland prairie brought economic hardships to the settlement that resulted in its extinction. Only a few families remained in the county beyond the first decade of the 20th century. At least as early as 1882 Mennonite families began to leave the settlement for Johnson County, Missouri. The H. P. Krehbiel census of 1911 lists only one Mennonite church in the county, the Defenseless Church of 9 members with Christian Zehr of Quincy serving as minister. [From the *Mennonite Encyclopedia* Goshen, Indiana]

## The Amish in Alsace

An interesting account of the Amish in Alsace is found in the work of Ph. A. Grandidier (d. 1787) *Oeuvres inédites* (6 vv., Colmar, 1865-68): "The Mennonites [Amish] always live in the country, on the estates of large landowners, who like to take them as renters because they pay more than others, . . . by the industrious tilling of the soil and their good conduct. They are the most gentle and peace-loving of all people in their trade; they are energetic, alert, moderate, simple, benevolent. They wear beards, their shoes have no ties, their clothes no buttons. They seek to settle in the loneliest parts of the Vosges (mountains). When it is time for the harvest, mowing and threshing, the Swiss Brethren come and help, and when the work is finished they return to the places where they are tolerated or those where they are not known. If a Mennonite needs hired help he employs only members of his faith. In the villages where they live they pay the

same fees to the church for marriage or burial as the Catholics, and are obliged to pay the same school fees as the Catholics, although they do not wish to have their children instructed by the schoolmasters. They do not accept infant baptism and assert that no church has the right to say that it is the only true one in contradistinction to the others. The government should be obeyed. Baptism should be imparted at a mature age; baptismal candidates must pass an examination to determine whether they are worthy of being received into the brotherhood. In baptism the elder takes water and pours it on the candidate with the words, 'I baptize you in the name of the Father, Son, and Holy Ghost.' Communion is observed twice a year, usually in the home of the elder, where services are also held. First the Scripture is read in the current language, then one of the ministers preaches on the passage read, and at the close of the address the elder gives each brother

some ordinary bread; each one extends his hand and receives it, while the elder recites the words of the institution of the service. The brethren hold the bread in their hands until the preacher says, 'Take, eat'; then they all eat it together. The same elder goes from row to row with the cup and the preacher says, 'Drink in the name of Jesus in commemoration of His death.' All drink from the cup and wait in reverent silence; then the elder explains the effect that this act should have." Grandidier's report was confirmed by the Mennonite preachers Jean Bachmann and Philipp Heggi of Heildolsheim.

—From *Mennonite Encyclopedia*, Vol. I, p. 69.

## Book Review

*I Must See Switzerland*. By Ira D. Landis, Bareville, Pa. The Author, 1954.

Pp. xi, 219, illustrated, map. \$3.50.

*I Must See Switzerland* is a personalized diary type of travelogue. It records the first impressions of Europe of a man vitally interested in historical things. The book also tells us that the author has a deep appreciation for his Mennonite heritage, that he has read widely, and that he thoroughly enjoyed his travels.

The book is written in an informal, chatty style. The reader joins the traveler in all the trials, joys, problems, and surprises of foreign travel. These are recorded in detail and their humorous aspects frequently receive special attention.

Although the title suggests only Switzerland the author actually describes his experiences and reactions to this country in only two of the twelve chapters. In these chapters he, however, gives an interesting and sympathetic interpretation of the beginning of the Mennonite Church. A third chapter is devoted to the Mennonite World Conference. The remaining nine chapters describe the author's experiences and reactions as he visited other areas of Europe. Some of the author's own enthusiasm for Mennonite historical material and his intense zeal to find connections between Lancaster County and the Old World carries over to the pages of the book. The writer also intersperses his story with numerous quotations from appropriate literature and frequently philosophizes about past events and their meaning for this day.

The one hundred illustrations and the four maps are a valuable addition to the book. The frequent listing of European Mennonite family names will be of interest to some American Mennonites who desire to trace their family history to European sources.

Although there are certain distinct values in recording first impressions of (Concluded on last page)



## Sections from the Report of the Archivist of the Archives of the Mennonite Church

WALTER E. OSWALD

For the period

June 15, 1954-March 1, 1955

My first impressions of the general organization of materials of the Archives was very gratifying. Much of this was no doubt due to the vision and technical Archival knowledge of Brother Springer, with your general counsel and guidance. At the point where I am now in my Archival experience, I have no suggestions for improvement in general organization. There are, of course, years of detailed work to do before the Archives will be as useful as, I am sure, all of us hope to see them someday. I am thinking especially of the big task of the cataloging of the thousands of articles already sorted and filed waiting to be catalogued as well as the considerable amount of material that still has to be sorted and filed before it can be catalogued.

Another suggestion, mentioned several times in Brother Springer's reports, is in regards to the problem of space. It seems to me that more space is soon a *must* if new materials continue to come in, as we all hope they will.

New materials added to the Archives since Brother Springer gave his last report: J. A. Ressler collection, 15 boxes; H. F. Reist collection, 2 boxes; Additions to the Peace Problems collection: C. L. Graber, 2 boxes; O. O. Miller, 7 boxes; Amish Mennonite Materials from Arthur Nafziger, 1 box.

The first thing Brother Springer had me do was to read several helpful articles in the *Mennonite Historical Bulletin* and *The American Archivist* to supply general orientation and concepts.

During the first few days Brother Springer also showed me through the Archives explaining in some detail the general organization of all the materials. This gave me a very general idea of the purpose and organization of the Archives. During this browsing period he especially tried to get me to understand the card and folder filing systems so as to enable me to locate materials in the permanent filing boxes. He also explained to me the eleven major divisions into which all Mennonite Archival materials are classified. To again refresh all our memories we herewith insert these divisions. They are:

- I. Mennonite General Conference
- II. District Conference
- III. Local Congregations
- IV. Mennonite Board of Missions and Charities
- V. Mennonite Board of Education
- VI. Mennonite Publication Board
- VII. Miscellaneous Organization
- VIII. Other Mennonite Groups
- IX. Mennonite Central Committee
- X. Non-Mennonite Groups
- XI. Historical Manuscripts

Work completed with approximate days spent was as follows: Trimmed, repaired, sorted, and filed all accumulated newspaper clippings, 16; Filed all back church bulletins, 5; Set up a card index for all Mennonite churches (M.C.) and missions according to conference districts in the United States and Canada, 8; Filed John F. Funk correspondence, 25; Filed the H. F. Reist materials, 2; Set up a card index of all the bishops, ministers and deacons of the Mennonite Church (M.C.) and the Conservative Amish Mennonite Church, 23; Filed the J. D. Minsinger collection, 40; Sorted and filed three boxes of Goshen College programs, 7; Filed the John Mellinger Kreider materials, 3; Rearranged on the shelves Mennonite Historical Bulletins, to date, 1; Sorted and filed the J. A. Ressler materials, 25; Filed Edward Yoder materials, 6; Sorted and filed all of the Mennonite Historical Society materials, 15; Made a complete newspaper clipping card file, 5.

As these major projects were in progress I often had to stop to keep the bulletin and clipping file up to date. Therefore the number of days indicated above as spent on each project are only approximate.

### Promotional work:

I wrote an article for the *Gospel Herald* in the form of an appeal encouraging churches who are receiving bulletins from the Mennonite Publishing House and not sending any to the Archives, to do so. We also sent individual letters to those churches that had started sending and had either quit or sent them very irregularly. The number of churches now sending bulletins to the Archives is 125 as compared to 106 before the article and letters were sent.

The other promotional project resulted from making out a complete file of bishops, ministers and deacons. We discovered that since 1949, 109 ordained men died, ten left the church, and five could not be accounted for even though we wrote to the secretaries of the district conferences for the information not given in the Yearbook. Several of the secretaries have not yet replied. Letters are still coming in regarding this request.

We then prepared a form letter which was sent to the ministers of the churches in which the death occurred asking them for the names of someone who would be in a position to tell us whether there would be a possibility of getting archival materials collected by the deceased. Over half of these letters have now been answered. This project is not yet completed. We hope that this effort will result in getting at least some additional materials for the Archives.

## Mennonites in Johnson Co., Missouri

MELVIN GINGERICH

Johnson County, Missouri, approximately 50 miles southeast of Kansas City, with Cass County on its western border, at one time contained an Amish Mennonite settlement, located in the southwestern part of the county near Holden. The first Amish settlers in the community were Joseph Gerber and his family, who moved here from Indiana around 1870. The first church was built in 1889 and was located approximately six miles southwest of Holden. By 1893 the congregation, named Pleasant View, had 53 members, who were served by the preachers David Morrell and Andrew Miller, both old men. Later in this decade Henry Rychener was ordained to serve the church. Under his leadership the church changed from German to English services. At its highest membership, the congregation numbered more than 60. After Rychener moved to Ohio, D. B. Raber was ordained to serve the congregation. Later the members began to move to Cass County, Missouri, to Aurora, Ohio, and to other places. When Raber moved to Portage County, Ohio, in 1911 the church was without a minister and eventually became extinct.

Goshen, Indiana

## Elder VS. Bishop

(The following is a translation of an editorial in the *Herold der Wahrheit*, December 15, 1893. It probably was written by John Horsch, who at that time was associate editor of this German weekly published by the Mennonite Publishing Company at Elkhart, Indiana. J. S. U.)

The designation Elder ("Ältester") or also confirmed or complete minister ("bestätigter or völliger Diener") has been used for many years in the Mennonite Church. Just so the name preacher or minister of the Word ("Prediger" or "Diener des Worts"); in North Germany and Russia "teacher" ("Lehrer"); similarly "provider of alms" ("Almosenpfleger") or "minister to the poor" ("Armen-diener"); in several churches they differentiate between minister to the poor and complete or confirmed minister to the poor ("völliger" or "bestätigter Armen-diener"). Only since a number of congregations have become English has the expression "bishop" come into use and soon afterward also the German "Bischof." The correct English translation of the German "Ältester" is not "bishop" but "elder." This is presented to the brotherhood for their consideration.

## News and Notes

Among the doctoral theses accepted in the academic year 1952-53, were the following:

Renze O. De Groot, "The Faith of the Dutch Anabaptists"—Northern Baptist; William N. Kerr, "Anabaptist Mysticism"—Northern Baptist; and John R. Dick, "A Suggested Plan of Administration for the Evangelical Mennonite Brethren Conference"—Southwestern Baptist.

John Oyer is writing his doctoral dissertation in history at Chicago University on the attitude of the Reformers toward the Anabaptists.

Henry DeWind of Wisconsin State College at Whitewater who wrote his doctor's dissertation at the University of Chicago in 1951 on "Relation Between Italian Reformers and Anabaptists in the Mid-sixteenth Century" is continuing his research in the field. His article on "Italian Hutterite Martyrs" appeared in the July 1954 *Mennonite Quarterly Review*. His "A Sixteenth Century Description of Religious Sects in Austerlitz, Moravia" and "Anabaptists in Thessalonica?" appear in the January 1955 issue of the *Review*.

The July 1954 *Mennonite Quarterly Review* carried a chapter entitled "The Anabaptist Doctrine of the Restitution of the Church" from Frank J. Wray's Yale University doctoral dissertation of 1953 on "History in the Eyes of the Sixteenth Century Anabaptists." Wray is teaching in the History Department of Berea College, Berea, Kentucky.

"A Study of Mennonite Social Distance Reactions" which appeared in the July 1954 *Mennonite Quarterly Review* was taken from Lee Roy Just's Ph.D. dissertation in sociology at the University of Southern California (1952) on the topic "An Analysis of the Social Distance Reactions of Students from the Three Major American Mennonite Groups." Dr. Just is Professor of Sociology at Tabor College, Hillsboro, Kansas.

Grant M. Stoltzfus received his master's degree at the University of Pittsburgh in 1954, writing on the history of the first Amish communities in America. Part of his thesis appeared in the October 1954 *Review*.

Clayton Beyler of the Hesston College faculty wrote his master's thesis at Southern Baptist Theological Seminary (1954) on "The Relevance and Meaning of the Devotional Covering."

In 1952 Alvin J. Beachy received his master of sacred theology degree from Hartford Seminary. His thesis topic was "The Amish in Somerset County, Pennsylvania. A Study of the Rise and Development of the Beachy Amish Mennonite Churches." The chapter of his thesis entitled "The Amish Settlement in Somerset County, Pennsylvania" appeared in the October 1954 *M.Q.R.*

Earl Lehman of Bluffton, Ohio, recently wrote a master's thesis in music at Ohio

State University on church music among American Mennonites of Swiss origin.

Maurice A. Mook, Associate Professor of Anthropology, The Pennsylvania State University, continues his studies of Amish communities. The October 1954 *M.Q.R.* carried his article "The Amish Community at Atlantic, Pennsylvania," while the July 1953 *Mennonite Historical Bulletin* had his "Crawford County No. 3," a study of an Amish community. His articles on the Amish have appeared in a number of additional periodicals.

The January 1955 *M.Q.R.* contains Frank C. Peters' article "The Ban in the Writings of Menno Simons," taken from his master's thesis at Emmanuel College, Toronto, on the subject "The Ban in the Writings and Life of Menno Simons." Peters is President of Tabor College, Hillsboro, Kansas.

J. Lawrence Burkholder is writing a doctoral dissertation at Princeton Theological Seminary, on the ethical problems of nonresistance in a power politics era.

Robert Friedmann has a semester's leave of absence from Western Michigan College to work in the area of early Hutterite documents. He is spending his time in the Goshen College Mennonite Historical Library but has taken a month's trip to Hutterite colonies in the States and Canada. Dr. Friedmann's research has been made possible by a grant from the Guggenheim Foundation.

Evan Oswald is writing a master's thesis at the University of Illinois on "Sports in the Mennonite Church Since 1900." Oswald teaches physical education at Hesston College, Hesston, Kansas.

Linden M. Wenger of Bergton, Virginia, is writing a master's thesis on the "History of Mennonite Rural Missions." He recently did research in the Goshen College Mennonite Historical Library.

G. F. Hershberger delivered his Conrad Grebel lectures on the subject "The Way of the Cross in Human Relations" at Eastern Mennonite College and Hesston College. These lectures, which will be given in Mennonite churches and will eventually be published, explore the Mennonite position of nonresistance as applied in economic and social relationships.

The Menno Simons Lectures delivered by Roland H. Bainton at Bethel College were published in four issues of *Mennonite Life*, North Newton, Kansas, beginning in July 1953.

The 1954 Menno Simons Lectures at Bethel College were delivered by Dr. Franklin H. Littell, author of the prize winning study *The Anabaptist View of the Church*. Dr. Littell's lectures were on "The Free Church" and discussed the Anabaptist contribution to Protestantism.

## NEW BOOK

*History of the Berea Mennonite Church.* By Mary I. Detwiler. Published by the author, Hesston, Kansas, 1954. Pp. 49.

This paper-bound booklet presents the history of the Berea Mennonite Church, located four miles west of Birch Tree, in Shannon County, Missouri. The congregation was organized in 1895 by Andrew Shenk, a bishop then living in Ohio. The booklet presents a chronological record of the chief events in the history of the congregation from that time through 1952. Copies may be ordered from the author at her address. In care of Le Roy Andreas, 921 Mississippi, Lawrence, Kansas.

—Melvin Gingerich.

## MENNONITE CHURCH ARCHIVES

Walter E. Oswald began his term of service as Archivist of the Mennonite Church Archives during the summer of 1954. He is working under the direction of Melvin Gingerich, Custodian. Recently Mr. Oswald has organized the J. D. Mingler papers and the J. A. Ressler papers.

The Historical Committee of the Mennonite Church purchased a microfilm camera for use in the Archives. Rare manuscripts that cannot be obtained permanently for the Archives are being borrowed for photographing so that the microfilm records will be available to scholars using the Archives collection.

## BOOK REVIEW

(Continued from page 6)

other countries and people there are also dangers of misrepresentation by making sweeping generalizations. The author does not appear to be entirely free from this practice which is common to many American tourists. There are also times when the meanings are not entirely clear, especially to the reader who has not had a similar experience. The author affects a subtle humor which might be meaningless to those unfamiliar with him or the situation.

People who have traveled in Europe will follow with interest this travelogue. To those planning such a trip the book may have certain limited value. Others who are interested in reading first impressions of a wide-awake American Mennonite tourist will read the book with enjoyment.

—ATLEE BEECHY.



